

er, that when they have them they do not know it, and so do not cherish, and yield to them, and preserve them. We are sensible of nothing in the case, only the movement of our own minds. There is nothing else that can be felt. We are merely sensible that our thoughts are intensely employed on a certain subject. Christians are often unnecessarily mislead and distressed on this point, for fear they have not the Spirit of God. They feel intensely, but they know what makes them feel. They are distressed about sinners; but why should they not be distressed, when they think of their condition? They keep thinking about them all the time, and why shouldn't they be distressed?—Now, the truth is, that the very fact that you are thinking upon them is evidence that the Spirit of God is leading you.—Do you not know that the greater part of the time these things do not affect you so? The greater part of the time you do not think much about the case of sinners.—You know their salvation is always equally important. But at other times, even when you are quite at leisure, your mind is entirely dark, and vacant of any feeling for them. But now, although you may be busy about other things, you think, you pray, and feel intensely for them, even while you are about business that at other times would occupy all your thoughts. Now, almost every thought you have is, "God have mercy on them." Why is this? Why, their case is placed in a strong light before your mind. Do you ask what it is, that leads your mind to exercise benevolent feelings for sinners, and to agonize in prayer for them? What can it be but the Spirit of God? There are no devils that would lead you so. If your feelings are truly benevolent, you are to consider it as the Holy Spirit leading you to pray for things according to the will of God.

2. Try the spirits by the Bible. People are sometimes led away by strange fancies and crazy impulses. If you compare them faithfully with the Bible, you never need be led astray. You can always know whether your feelings are produced by the Spirit's influences, by comparing your desires with the spirit and temper of religion, as described in the Bible. The Bible commands you to try the spirits. "Beloved, believe not every spirit, but try the spirits, whether they be of God."

VII. How shall we get this influence of the Spirit of God?

1. It must be sought by fervent, believing prayer. Christ says, "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask it?" Does any one say, I have prayed for it, and it does not come? It is because you do not pray aright. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." You do not pray from right motives. A professor of religion, and a principal member in a church, once asked a minister what he thought of his case; he had been praying week after week for the Spirit, and had not found any benefit. The minister asked him what his motive was in praying. He said he wanted to be happy. He knew those who had the Spirit were happy, and he wanted to enjoy his mind as they did. Why, the devil himself might pray so. That is mere selfishness. The man turned away in anger. He saw that he had never known what it was to pray. He was convinced he was a hypocrite, and that his prayers were all selfish, dictated only by a desire for his own happiness. David prayed that God would uphold him by his free Spirit, that he might teach transgressors and turn sinners to God.—A Christian should pray for the Spirit, that he may be the more useful and glorify God more; not that he himself may be more happy. This man saw clearly where he had been in error, and he was converted. Perhaps many here have been just so. You ought to examine and see if all your prayers are not selfish.

2. Use the means adapted to stir up your minds on the subject, and to keep your attention fixed there. If a man prays for the Spirit, and then diverts his mind to other objects; uses no other means, but goes right away to worldly objects, he tempts God, he swings loose from his object, and it would be a miracle if he should get what he prays for. How is a sinner to get conviction? Why, by thinking of his sins. That is the way for a Christian to obtain deep feeling, by thinking on the subject. God is not going to pour these things on you, without any effort of your own. You must cherish the slightest impressions. Take the Bible, and go over the passages that show the condition and prospects of the world.—Look at the world, look at your children, and your neighbors, and see their condition while they remain in sin, and persevere in prayer and effort till you obtain the blessing of the Spirit of God to dwell in you. This was the way, doubtless, that Dr. Watts came to have the feelings which he has described in the second Hymn of the second Book, which you would do well to read after you go home.

My thoughts on awful subjects roll,  
Damnation and the dead;  
What horrors seize the guilty soul  
Upon a dying bed?

Lingering about these mortal shores,  
She makes a long delay,  
Till, like a flood, with rapid force  
Death sweeps the wretch away.

Then swift and dreadful, she descends  
Down to the fiery coasts,  
Amongst abominable fiends,  
Herself a frighted ghost.

There endless crowds of sinners lie,  
And darkness shakes their chains;  
Tortured with keen despair they cry,  
Yet wait for sinners' pains.

Not all their anguish and their blood  
E'er their guilt gulf assuage,  
Nor the compassion of a God  
Shall hearken to their groans.

Amazing grace, that kept my breath,  
Nor bid my soul remove,  
Till I had learned my Savior's death,  
And well insured his love!

Look, as it were, through a telescope that will bring it up near to you; look into hell, and hear them groan; then turn the glass upwards and look at heaven, and see the saints there, in their white robes, with their harps in their hands, and hear them sing the song of redeeming love; and ask yourself—Is it possible, that I should prevail with God to elevate the sinner there? Do this, and if you are not a wicked man, and a stranger to God, you will soon have as much of the spirit of prayer as your body can sustain.

3. You must watch unto prayer. You must keep a look out, and see if God grants the blessing when you ask him.—People sometimes pray, and never look to see if the prayer is granted. Be careful also, not to grieve the Spirit of God. Confess and forsake your sins. God will never lead you as one of his hidden ones, and let you into his secrets, unless you confess and forsake your sins. Not be always confessing and never forsake, but confess and forsake too. Make redress wherever you have committed an injury. You cannot expect to get the spirit of prayer first, and then repent. You can't fight it through so. Professors of religion who are proud and unyielding, and justify themselves, never will force God to dwell with them.

4. Aim to obey perfectly the written law. In other words, have no fellowship with sin. Aim at being entirely above the world; "Be ye perfect even as your Father in heaven is perfect." If you sin at all, let it be your daily grief. The man who does not aim at this, means to live in sin. Such a man need not expect God's blessing, for he is not sincere in desiring to keep all his commandments.

VIII. For whom does the Spirit intercede?

Answer—He maketh intercession for the saints, for all saints, for any who are saints.

#### MISCELLANEOUS.

##### AN EXUBERANT ORCHARD.

From the Providence Journal.

Towards the close of last summer we visited several times the orchard of Mr. Thomas Greene, of Pawtuxet, as one of the most beautiful and gratifying exhibitions of fructification we have ever beheld. Most of the trees were so laden with apples of the fairest quality as to require a prop under each limb, and some of them were so entirely curtained with fruit as to resemble a heap of apples resting upon columns. The orchard stood upon about an acre of ground, and contained thirty-five trees.—Eight of these trees were small, from which, we have since been informed by Mr. Greene, he gathered only from a bushel to a bushel and half to a tree. From three of the other trees he gathered 27 bushels each, and from two others 30 bushels each. The whole product of the orchard was a little over 400 bushels, out of which, after having dried 12 bushels, made 12 barrels of cider, and sold 60 bushels of fall apples. Mr. Greene informs us he has 220 bushels of winter apples in his cellar. During the summer he also took two tons of millet hay from the same acre of land. But what is the most remarkable fact in the history of this orchard is, as we are assured by Mr. Greene and some of his neighbors, that when the land upon which this orchard stands came into his possession, it was an unproductive, drifting sand flat, upon which there was no vegetation except such brushes as had been planted upon it by his father to prevent the wind from blowing the sand about. Outside of the orchard fence the land is still a naked white sand. But this sterile waste has been brought to its present state of almost unexampled fertility, solely by the application of fish as a manure.—Mr. Greene says he ploughs in about 45 barrels of fish per year, costing generally from eight to nine dollars, and that if he should omit this application of manure for a few years, the soil, which is now of a dark yellow color, would doubtless bleach out again to the quality of white sand, and become as unproductive as ever. So much will good husbandry do towards causing "the desert to blossom like the rose."

From the Christian Mirror.

##### APPLES AGAINST CIDER.

Some readers of the Mirror may not see the importance of discussing the expediency of making and using cider. Let these be told that some farmers make 20 or 30 or 40 barrels of cider a year; and that some individuals are supposed to drink alone five to ten barrels a year; and that drunkenness to stupidity is often occasioned by cider. Let them be told also that 7 quarts of cider contain the alcohol of one quart of West India Rum. Let them be told also that it is calculated that the cider made from apples will barely pay for the labor of making it, without anything for the fruit. Let them be told too that from a third to half a million of barrels of cider are made and drunk in Maine yearly.—Let them be told this, and they may see that the cider-question is one of great importance.

I here set apples against cider. Since cider has been going down in estimation, apples have been going up. The statement is made that a bushel of apples is worth more than a bushel of potatoes for making pork and beef. This is against all my suppositions from my own eating of apples and potatoes; and yet I do not know how to deny the correctness of the opinion of those persons who have made hogs weigh three or four hundred pounds clear by apples alone, with very little corn. It is stated that a gentleman in Kennebec County has made the experiment scientifically, and found that his hog gained the same in one week on sour ap-

ples that it had gained another week on sweet apples, and more than it had gained a week on the same quantity of potatoes.—These statements plead powerfully for apple trees, and will defend many from the fatal axe. These beautiful domestic trees may yet live; and may adorn the neighborhoods of our houses and the sides of our roads, and spread wide their leafy boughs; and put forth their fair fragrant blossoms, and hang out their bright, ruddy fruit, and occasion no sour, foul and alcoholic odor. Let our farmers try the experiment, and tell us the result; and they may say to city families, "We cannot afford to make you cider from our apples. They are worth too much to us to be converted into a liquor whose real value is doubtful both to the maker and the consumer."

The question has been made, when cider has been assailed, what shall we do with our apples? What shall we do with our fruit trees? The answer is suggested in this article; and the farmers of Maine may yet find that their orchards are the most productive parts of their farms; not by making men drunk, but by making hogs and cattle fat.

God is blessing us by our temperance inquiries and labors; and when we give up our sins, and fear we shall suffer great loss, we find to our surprise that we make great gain. May the blessing of Jehovah rest abundantly on those who study and labor, and are ready to suffer, that they may promote the sacred cause of temperance.

#### POWER OF CONSCIENCE.

Mr. Joel Davis of Sussex—a poor man but a sincere christian, had been in the habit of distilling and vending brandy before the agitation of the temperance question in his neighborhood. When first urged to attach himself to a Temperance Society he refused to do so. At length he attended a temperance meeting and heard some temperance addresses, and was so fully convicted of the error of his way, that he arose in the congregation and said, "I have objected to the Temperance Society because I have an orchard and a still, and by making and selling brandy, I have been able to buy clothes for my children. I am a poor man, and have to work hard, and if I give up my still, it will be very difficult for me to clothe my little ones. But I am convinced that I have been wrong, (or words to this effect.) I will join your Society, and beat up my still and sell it for old copper." He forthwith joined the Temperance Society.—Mark the result! by the advice and persuasion of his friends instead of destroying his still he sold it for fifty dollars. As voluntarily contributions fifty dollars more was raised for him. Since then, his hogs have had the benefit of one half of his apples. The other half has been converted into vinegar, which he has sold for more money than he ever realized during the same time, from all his apples when converted into brandy. He states that since he has abandoned the sale and use of brandy, he has been subjected to less inconvenience and expense than before, and has enjoyed much more peace of mind. He has lately sold his little place at a fair price, and has now no orchard, and consequently no need of a still.

Verily, every thing works together for good to those who love and fear God.

Heating Rooms without wood or coal.—There is nothing—even in this day of inventions—which we have been more pleased, than a neat little affair recently invented, and now on sale in this city, for heating rooms without the aid of wood or coal. The apparatus to which we refer, consists of a lamp, a boiler, and a radiator or stove. They are so constructed as to produce any required degree of heat, merely by burning the steam of rum, whiskey or any other ardent spirit. The steam is generated in the boiler by the heat of the lamp, and is forced through blow pipes into the radiator or stove, where it heats a current of air which is made to pass through it. The boiler, with the pipe attached to it—by the act of self-acting blow-pipe, the power of which is one of the greatest known to art, is in this apparatus to act upon the atmosphere in such manner as to produce great heat at a trifling expense. The article is small, neat and portable, and indeed a very pretty ornament, not unfit for a centre table. It occupies not more than a square foot, and weighs about twenty pounds. A company has been formed for the manufacture of these articles. We witnessed one of them a few days ago. The quantity of heat sent forth was astonishing. They are accompanied with no danger. We shall speak again of this neat, useful and economical invention.—N. Y. Times.

Amalgamation.—Slave holders and their apologists say that abolitionists want to amalgamate the blacks with the whites. But we are prepared to prove by facts, that slaveholders teach by their practice this doctrine. A young man who was travelling at the south not long since, happened to meet a company of about twenty young men at a hotel; and as the liquor which they drank began to operate, one and another began to tell of the debaucheries they had committed, and they all finally acknowledged that they were in the habit of committing fornication and adultery with the female slaves. And we want no better evidence of the fact, than what we have seen in the streets of Charleston, S. C. We allude to the various colors of the colored population. It is understood that these young men are all slaveholders or the sons of slaveholders.—*Illuminator*.

A Short Dialogue.—"When do you intend, Mr. B., to leave off selling intoxicating liquor?" said a bystander to a landlord. "When respectable men leave off buying," was the laconic reply.

#### CONGRESSIONAL.

From the National Intelligencer.  
IN SENATE—TUESDAY, Dec. 29th.  
PUBLIC LANDS, SALES DISTRIBUTION.

Mr. Clay rose, and addressed the chair. Although (said he) I find myself borne down by the severest affliction with which Providence has ever been pleased to visit me, I have thought that my private griefs ought not longer to prevent me from attempting, ill as I feel qualified, to discharge my public duties. And I now rise, in pursuance of the notice which has been given, to ask leave to introduce a bill to appropriate, for a limited time, the proceeds of the sales of the public lands of the United States, and for granting land to certain States.

I feel it incumbent on me to make a brief explanation of the highly important measure which I have now the honor to propose. The bill which I desire to introduce, provides for the distribution of the proceeds of the public lands in the years 1833, 34, 35, 36, and 37, among the twenty-four states of the Union, and conforms substantially to that which passed in 1833. It is therefore of a temporary character; but if it shall be found to have a salutary operation it will be in the power of a future Congress to give it an indefinite continuance; and, if otherwise, it will expire by its own terms. In the event of war unfortunately breaking out with any foreign power, the bill is to cease, and the fund which it distributes is to be applied to the prosecution of the war. The bill directs that ten per cent. of the net proceeds of the public lands, sold within the limits of the seven new states, shall be first set apart for them, in addition to the five per cent. reserved by their several compacts with the United States; and that the residue of the proceeds, whether from sales made in the states and territories, shall be divided among the twenty-four states, in proportion to their respective federal population. In this respect the bill conforms to that which was introduced in 1832.—For one, I should have been willing to have allowed the new states 12 1/2 instead of 10 per cent.; but as that was objected to by the President, in his veto-message, and has been opposed in other quarters, I thought best to restrict the allowance to the more moderate sum. The bill also contains large and liberal grants of land to several of the new states, to place them upon an equality with others to which the bounty of Congress has been heretofore extended, and provides that when other new states shall be admitted into the Union, they shall receive their share of the common fund.

The net amount of the sales of the public lands in the year 1833 was the sum of \$3,967,682 55, in the year 1834 was \$4,857,600 69, and in the year 1835, according to actual receipts in the three first quarters, and an estimate of the fourth, is \$12,222,121 15—making an aggregate for the three years of \$21,047,404 39.—This aggregate is what the bill proposes to distribute and pay to the twenty-four states on the 1st of May, 1836, upon the principles which I have stated. The difference between the estimate made by the Secretary of the Treasury and that which I have offered of the product of the last quarter of this year, arises from my having taken, as the probable sum, one third of the total amount of the first three quarters, and he some other conjectural sum. Deducting from the \$21,047,404 39 the fifteen per cent. to which the seven new states, according to the bill, will be first entitled, amounting to \$2,612,250 18, there will remain for distribution among the twenty-four states of the Union, the sum of \$18,435,054 21. Of this sum the proportion of Kentucky will be \$960,947 41—of Virginia, the sum of \$1,581,669 39—of North Carolina, \$988,632 42—and of Pennsylvania, \$2,083,233 32.—The proportion of Indiana, including the fifteen per cent., will be \$855,588 23—of Ohio, \$1,677,110 84—and of Mississippi, \$958,945 42. And the proportions of all the twenty-four states are indicated in a table which I hold in my hand, prepared at my instance in the office of the Secretary of the Senate, and to which any senator may have access. The grounds on which the extra allowance is made to the new states are, first, their complaint that all lands sold by the federal government are five years exempted from state taxation; secondly, that it is to be applied in such manner as will augment the value of the unsold public lands within them;—and, lastly, their recent settlement.

#### REDUCTION OF THE REVENUE.

Mr. CALHOUN offered the following resolution:—

Resolved, That the Report of the Secretary of the Treasury of the 15th inst., relative to the duties that may be repealed, be referred to the Committee on Manufactures, with instructions to report a bill providing for the reduction or repeal of all duties, which in their opinion may be reduced or repealed, consistently with a due regard to the manufacturing interests.

Mr. CALHOUN, on offering this resolution, adverted to the immense surplus which was daily accruing in the public treasury, to which we must look for an immense increase of power in the hands of the Executive Government, and the overspreading of the country with corruption and subserviency. This was not a proper occasion to discuss the actual condition of the treasury; but if it were, it would not be difficult to show that the actual surplus in the treasury was now from 21 to 22 millions, and that in the coming year it would be scarcely short of 30 millions. With this immense revenue at the disposal of the President, in banks under his control, and subject to be withdrawn at his discretion, it would be in vain, all our efforts would be impotent, to oppose the executive will. On this point therefore, the battle would have to be fought between power and liberty. All other measures which could be devised, would fall short of correcting the danger to be apprehended from the march of power. But if all those who were opposed

to the usurpations of the government could be brought zealously to unite in arresting the funds arising out of the revenue, as far as they could, in their passage to the public treasury, and would snatch from the grasp of the executive the funds which have already accumulated in his hands, there would be still ground for the hope that the course of power would be stayed.

Every dollar, said Mr. C., we can prevent from coming into the treasury, or every dollar thrown back into the hands of the people, will tend to strengthen the cause of liberty, and unnerve the arm of power. He hoped that the Committee on Manufactures would take up the report with an earnest desire to repeal and reduce all those duties that can be reduced or repealed without injury to the manufacturing interest. In doing this they will feel that they are not only aiding in the cause of reform as far as it can be assisted by these means, but that they are also contributing to the prosperity of that particular interest of which they are the special guardians, since every reduction of duty, and every tax removed, while it cheapens the cost of production at home, and thus benefits our own manufacturer, will open the prospect of securing the foreign market. As there will be the two interests thus concurring to favor reduction, he hoped the Committee on Manufactures would consider the subject and report, at as early a period as possible, all the reductions which can be made without injury to the manufacturing interest.

Mr. DAVIS said he was not quite prepared to vote at once for the proposition of the gentleman from South Carolina. It had come upon him suddenly, and he was not prepared to understand the exact extent of the proposition, as he had not in his mind the precise propositions of the Secretary of the Treasury on this subject. Therefore, he was rather unwilling to vote for an instruction to the committee, for it would be seen that this was not in the shape of an inquiry, but a peremptory instruction, touching an interest of the first magnitude, and a measure of a very important character, which was adopted a few years since. He hoped the Senate would not be called on to vote an instruction of this importance before they had had time to examine its character. He had only risen to express the hope that the Senator from South Carolina would not press his resolution at this moment.

Mr. CALHOUN replied, that there could be no difficulty on this subject. The Committee on Manufactures would have to examine and ascertain what duties might be reduced or repealed. The Secretary of the Treasury had recommended some, and given a list of others, and it was for the committee to investigate the subject. He would not wish to touch a single article that could injure the manufacturer.

Mr. DAVIS suggested that he might probably concur in all the views of the Senator from South Carolina, if he had time to look into the report; but, at present, he would only ask that the resolution be permitted to lie on the table until to-morrow.

Mr. CALHOUN assented to the request, and the resolution was laid on the table.

#### THE TELEGRAPH.

JANUARY 14

##### TOTAL ABSTINENCE.

From the New-York Observer.

YOUNG MEN'S TOTAL ABSTINENCE SOCIETY.—The first annual meeting of the Young Men's Total Abstinence Society of the city of New-York, was held in Chatham-street chapel, on Wednesday evening. The meeting was addressed by the Rev. Albert Barnes, of Philadelphia, the Rev. Dr. Beaman, of Troy, and the Rev. C. G. Finney, of this city, in a manner calculated to leave a deep impression of the importance of maintaining the principles of a voluntary total abstinence from all use, as a beverage, of every species of intoxicating liquor. In regard to abstinence from the use of wine at the sacrament, and all other ultraism, the remarks which were made were entirely satisfactory. We are happy to learn that 180 new names were subscribed to the pledge of the Society at this meeting, and that their whole number is now about 400. We hope to be able, next week, to give a sketch of some of the speeches. At present, we have room only for the following letter from the Hon. Mr. Frelinghuysen, which was read to the meeting.

Newark, Nov. 23, 1835.

MR. HIRAM BARNEY:

DEAR SIR,—I duly received your invitation to the meeting of your Total Abstinence Society on the last Wednesday evening in December. While I must decline your kind request by reason of the many engagements that will occupy me, I tender my cordial best wishes for your success. I do firmly believe that to the young men of our country it would be a blessed deliverance from danger, to have them all renounce the use of intoxicating stimulants. There is surely no moral or christian obligation upon any to drink wine or malt liquors, and when we have reached such an alarming crisis, when temperance seems to return upon us with aggravated power, the occasion demands some sacrifice, and that we should deny ourselves, even in things that are lawful, if we may thereby, by the blessing of God, arrest this burning tide.

Yours, very respectfully,

THEO. FRELINGHUYSEN.

Temperance Societies are now being formed in all parts of the country, on the ground of total abstinence from all intoxicating drinks. These are the true measures. Nothing less will secure the original object of Temperance Societies. It is vain for the wine-drinker to reprove the whiskey-drinker;—indeed, he cannot reprove him. He may talk to him, but his words are powerless;—they carry no reproof;—they do no good;—they are accompanied with no evidence that they proceed from right motives. If a man may persist in drinking wine because he loves it, why might he not have continued to drink rum for the same reason? And why is a man's appetite for cider any more justification for its use as a drink, than for the use of alcohol in a more condensed state?

It is now beyond controversy that wine and cider contain proportions of alcohol.—And will a temperance man justify himself in the moderate use of alcohol, because it is but a little that he takes, and that in a dilu-

ted state; and because he loves it and thinks it does him good? Which one of these pretexts is not in the mouth of those who occasionally take a glass of weak brandy sling? The alcohol in the latter is diluted—is made palatable by other ingredients, and probably exists in no greater proportion than in the former. Now if there is no difference between getting drunk on cider and getting drunk on weak brandy sling, what is the difference between a moderate use of the former, and a moderate use of the latter?

If it is sinful and ruinous to get drunk on alcohol under one name, it is sinful and ruinous to get drunk on alcohol under another name. As it is the moderate use of rum that leads to the immoderate use of it, so in regard to wine, cider, and all other intoxicating drinks. Drunkenness is sin and ruin. Moderate drinking is the road to drunkenness. The sin of a moderate use of alcoholic drinks of any kind, consists, then, in throwing ourselves into temptation, and in lending our example and influence to habits and practices that make drunkards.

Before leaving this subject, we have a suggestion to make in relation to the name of the Society reported of in the foregoing article. It is styled a *Total Abstinence Society*.—This is very sweeping language. From what are they pledged to abstain? From intoxicating drinks merely.—Nothing is said about tea, coffee, confectionary, or tobacco. Now we maintain that a society pledged to total abstinence from tea and coffee, yet allowing the use of alcohol, might with equal propriety style itself a *Total Abstinence Society*, as one abstaining from the latter and indulging in the former. So long as the members of this society are allowed to indulge, *ad libitum*, in the use of any and every other hurtful thing except intoxicating drinks—and there is no evidence that it is now otherwise—they have no right to raise the banner of "total abstinence." They assume a name of which they are unworthy.

*Reformed Temperance Society*, is a title high enough for any association that will allow its members to overcharge themselves with surfeiting, to stupefaction, at pleasure, in the use of tea, coffee, confectionary, and tobacco, which last is not only pernicious, but filthy and disgusting. Let "*Total Abstinence*" be reserved for a society that shall have higher and purer objects—that shall be pledged to abstain from eating and drinking whatever is manifestly and confessedly destructive of health and happiness.

Recompense to no man evil for evil. If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—PAUL.

Nothing is plainer from the New Testament, than that it is a Christian duty to render good for evil. An opportunity is now presented us for discharging such a duty, and we cheerfully embrace it.

To years ago, while in the employ of the Anti-Slavery Society, as agent, being on the line between this State and New-York, we were invited by a clergyman, then residing in Washington County, (N. Y.) to attend the celebration of the anniversaries of Washington County Benevolent Institutions, held that year at White Creek. Cordially accepting the invitation, on our way to the meeting, in company with this clergyman, at his suggestion we called with him on Dr. Proudfit\* of Salem, and were by him introduced to the Doctor as an agent of the Anti-Slavery Society. Moreover, he stated to the Doctor that, as he had had a considerable hand with the Doctor and others in getting up a Colonization Society in that county; and as he now feared that that Society was not accomplishing his designs, he would now propose to the Doctor and then to the meeting, to forego his privilege of speaking on the occasion, and requested for us a few moments hearing at some convenient time during the session.

The Doctor started back. He and our brother Baldwin, with others, had been at immense labor for a long time to get them up a Colonization Society,—he and other clergymen had found two "Africans"—had been at the vast inconvenience of keeping them at his house all one day—had got them off to Troy, and they had now gone to Liberia. The plan of this Society was magnificent,—its benevolence without bounds—its claims to the patronage of the people perfectly obvious and appreciable. Therefore, it would not do to have another scheme presented that would tend to lessen the confidence of the people in this. He should oppose our being heard, unless we would withal advocate the claims of Colonization. We went to the meeting and were decidedly refused any opportunity to speak. In the Colonization meeting, their speakers, one in particular, vilified and most wickedly slandered Abolitionists, but not a word of defence was allowed.

These are they whose Committee, through their Secretary, now ask us to give notice of the time and place of their Colonization meeting.

These remarks have been made, not because it is agreeable to dwell on such ignoble treatment, but to let our traducers know

\* Now Agent of the New-York Young Men's Colonization Society